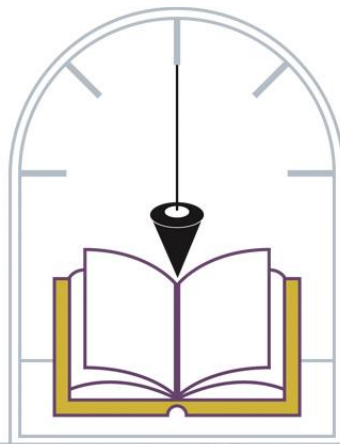




VOLUME 3
ISSUE 1

THE PRESBYTERIAN
PLUMB LINE

The Presbyterian Plumb Line is an online journal published four times a year and designed to biblically inform Teaching Elders and Ruling Elders in Reformed, confessional Presbyterian churches about issues that impact their ability to govern under Christ's authority and faithfully shepherd the flock.

We strive to provide content that is accessible, firmly rooted in God's Word, spiritually guided, and committed to the highest standards of truth. Through viewpoint and observation, news items, sermons, book reviews, and other material, we seek to lead our brothers and sisters in Christ in the Biblical expression of our Presbyterian conviction: that Biblically informed elders, seeking the mind of Christ in the courts of the Church, is the most faithful way to align with God's plumb line.

The editors welcome all inquiries to info@presbyterianplumbline.org.

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Note from the Plumb Line Editors

The Plumb Line was created almost two years ago in response to spiritual schism arising in the EPC: a turning away from God's Word by those seeking to embrace the homosexual culture. Our goal was to hold up the unerring plumb line of Scripture (Amos 7:7), to educate and inform our elders, and to strive for the reformation of the church.

It has now been more than two months since the 46th General Assembly. What we once considered a faithful and conservative denomination is facing internal strife resulting from over 40 percent of commissioners rejecting the path chosen by leaders in the EPC. Although some may think the controversy is ended now that Greg Johnson and Memorial Church have withdrawn their application for membership in the EPC, the battle is far from over.

Standards of ordination within many Presbyterian denominations remain unbiblical. Many of us who attended the 46th GA were stunned with the admission made in an open forum on the issue of ordination of same-sex attracted candidates that the EPC had already ordained some pastors (the exact number was not disclosed) who are same-sex attracted (SSA). The PCA also is contending with a disciplinary matter before its Standing Judicial Commission on the ordination of an SSA pastor. And, of course, the PC(USA) long ago embraced the LGBTQ agenda with the ordination of openly gay and lesbian pastors and has now created a study group to determine if

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monogamy is a requirement for ordination. In every case, homosexuality is the wedge issue that is dividing and destroying denominations.

In addition, we have heard from EPC church members who are heartsick to learn about the results of the 46th GA because elders in their churches did not inform them about the issue either before or after the GA. They only learned about it after the fact from sources outside of their local churches. This failure to shepherd the flock by hiding important information and keeping them deliberately in the dark is a breach of trust from officers in the church. These elders, now exposed, are trying to justify their secrecy and rationalize the deviation from historic orthodoxy by the majority of commissioners at the GA.

In this fall issue, the editors of the Plumb Line respond to an open letter from the Office of the General Assembly of the EPC in “Repent and Spin No More.” Peter Larson writes in “What is Schism” that a church experiences schism when unfaithful branches depart from Christ and are no longer in union with the true vine and are no longer in union with Christ.

In “Exercising the Right to Withdraw,” James Rimmel — Moderator of the 10th General Assembly and former moderator of the PJC — explains the process of G.5-10, the right reserved to the local church to seek dismissal from the denomination. Another former moderator of the PJC, Yvonne Chapman, discusses the process for considering the descending AIC overtures that Presbyteries will be voting on in the coming year in her article, “Does BoG Amendment Make Any Difference?”

In addition, we have two articles written by Teaching Elders who have made different choices about staying in the EPC. Joseph Yerger describes how his church transitioned a year ago from the EPC to the PCA. On the other hand, John Carpenter describes his decision to remain in the EPC despite the results of the 46th GA in the article, “Stay and Contend for the Faith.”

Finally, to help keep us grounded in the spirit of good humor is the regular column of Gordon Miller, “A Moderator’s Meanderings.”

You will notice that recent publications in the PPL have expanded beyond activities in the EPC alone; our support of elders and leaders in the greater Church is broader than any single denomination. The Plumb Line will continue to serve as a resource and encouragement for churches and individuals regardless of affiliation. We do not intend to advocate or advise any church or person to leave any denomination, recognizing that God alone is Lord of the conscience and that this is a personal choice and decision.

We are grateful for your support and encourage you to share The Presbyterian Plumb Line with others. As always, we welcome your response to the articles we have published.

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Repent and Spin No More: Plumb Line Response to Letter from Stated Clerk and Moderator

By the Plumb Line Editorial Board

*Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall;
All the king's horses and all the king's men,
Couldn't put Humpty together again.*

The story of Humpty Dumpty accurately describes the state of the Evangelical Presbyterian Church. After a divisive and disastrous vote by the 46th General Assembly to allow the ordination of celibate homosexuals, the Stated Clerk and Moderator are now attempting to spin the story with an open letter assuring us that all is well and that the EPC has actually strengthened its ordination standards.

The truth is that the EPC has experienced a severe fracture and is facing a potential major break. Here are the facts:

1. By a 57-43% vote, commissioners approved the Ad Interim Committee's revised Pastoral Letter on Human Sexuality whose "Counsel to Pastors, Sessions and Presbyteries" left the door open to the ordination of individuals "presently experiencing SSA."
2. By a vote of 60-40%, commissioners rejected an overture amending the Book of Government that would have shut the door to the ordination of those "presently experiencing SSA." When offered a stronger ordination standard, it was rejected.
3. The approval or rejection of the descending overtures on G.9-3 coming to presbyteries in the coming year will have no impact whatsoever on these two milestone votes.

The open letter from our Stated Clerk and Moderator attempts to explain away the controversy as a misrepresentation of the General Assembly actions. However, this is simply not credible. The Stated Clerk and Moderator may try to put the EPC back "together again," but the damage has already been done. Since the General Assembly adjourned on June 19, churches have started the dismissal process as provided by the Book of Government. The Plumb Line did not create this controversy but has merely provided factual and Biblical analysis of what happened at GA and the response of many churches that are planning to leave. This is not advocacy, it is reporting.

Attempting to spin and minimize the doctrinal error that has led us into discord and division is an exercise in denial. To suggest that there is no cause for alarm, and that those who voted against the Ad Interim Committee recommendations are simply misinformed is an insult to the intelligence of seven former EPC moderators, two former stated clerks, and Missionary Andrew Brunson — all of whom opposed it. Yet again, this letter fails to address the Biblical and

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confessional issues we have raised: that ordination is not a right but a privilege, and that homosexual desire is unnatural and disqualifying. All of this is glossed over with the excuse that we are all sinners and sanctification is imperfect. And we are still mystified by claims at GA that the EPC already has SSA ministers in her ranks. If this is true, repentance is in order.

Those of us who believe that ongoing experience of unnatural desires (homosexual lusts) disqualifies one from church office believe the majority of GA commissioners embraced serious doctrinal error which dishonors Christ. That some cannot in good conscience continue in the EPC should not come as a shock to those who have been following discussions over the last two years.

Now that 57% of the General Assembly has voted in favor of leaving the door open to celibate homosexual ordination, the implementation of this new policy remains to be seen. The ultimate “practical” issue that never gets addressed is who makes the decision and how the standards are applied. Members of the AIC will not be making the decision using their good intentions and confused understanding of the Confession. Presbyteries will make the decision using their individual interpretations of the documents. You don’t need a triple-digit IQ to recognize the likelihood that the New River Presbytery will view the documents differently than Mid-America Presbytery. Proof of this is found in the sharp divide that exists within the denomination as shown by the vote at GA. “Clarity” will exist only in the eye of the beholder, not the documents. To serve as a useful and meaningful “standard” the rules must be clearly understood and uniformly applied. Lacking a clear and coherent standard, we will quickly find ourselves in chaos and confusion, much like the Tower of Babel.

Immediately after the vote on AIC recommendations at the 2026 GA, commissioners on both sides acknowledged that this was a sad day for the EPC. There was no victory lap but a sorrowful realization that a tragic car wreck had just happened with heartbreaking repercussions for the EPC’s future.

But I have this against you, that you have abandoned the love you had at first. Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. (Revelation 2:4-5)

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What is Schism? The Vine, the Brances, and the True Church

By Peter Larson
TE, Midwest Presbytery

“I never approved of a schism, nor will I approve of it for all eternity.” Those words were written by Martin Luther in 1519 in a letter to People Leo X. And yet, Luther went on to defy the Pope and lead the Protestant Reformation.

Schism is a serious sin, to be sure. However, the question is: What is schism? How do you define it? Is there any Biblical justification for leaving a particular church or denomination and removing yourself from fellow believers?

If we want to understand the true nature of schism, a good place to start is John 15:1-8. In this Scripture, Jesus compares the church to a grapevine in which He is the vine, we are the branches, and His Father is the gardener. Branches that remain in the vine flourish and bear fruit. Branches that do not remain in the vine suffer a very different fate: they wither, die, and are thrown into the fire.

Like a grapevine, the church contains many branches — Presbyterian, Lutheran, Orthodox, Pentecostal, and Baptist, to name a few. Although we belong to different branches, we share a common connection with Jesus Christ who is the life-giving vine. *Our unity with each other depends entirely on our union with Christ.* If we do not abide in Christ, we find ourselves cut off from the vine, no longer connected with the other branches. For a branch to depart from the vine is not just foolish, but suicidal — a sure path to destruction. Inevitably, it will wither and die.

In other words, *schism is spiritual.* It has nothing to do with remaining in a particular church or denomination. It has everything to do with remaining in Christ and abiding in Him. What does it mean to abide in Christ? Very simply, it means that we remain faithful to Christ. The unity of the church does not depend on institutional loyalty or our warm feelings of affection for each other, but on loyalty to Jesus Christ and obedience to His unchanging Word. It is those who depart from Christ and disobey His Word who cause schism in the church.

During the Reformation, Luther and Calvin were accused of causing schism and disturbing the peace and unity in the church. Pope Leo X compared Luther to a wild boar rampaging in the Lord’s vineyard, causing chaos and havoc. In response, Calvin accused the Roman Catholic Church of schism for promoting error and false doctrine:

But as soon as falsehood has forced its way into the citadel of religion, as soon as the sum of necessary doctrine is inverted, and the use of the sacraments is destroyed, the death of the Church undoubtedly ensues, just as the life of man is

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destroyed when his throat is pierced, or his vitals mortally wounded. This is clearly evinced by the words of Paul when he says that the Church is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone” (Ephesians 2:20). If the Church is founded on the doctrine of the apostles and prophets, by which believers are enjoined to place their salvation in Christ alone, then if that doctrine is destroyed, how can the Church continue to stand?

Wherefore, in declining fatal participation in such wickedness, we run no risk of being dis severed from the Church of Christ. The communion of the Church was not instituted to be a chain to bind us in idolatry, impiety, ignorance of God, and other kinds of evil, but rather to retain us in the fear of God and obedience of the truth. They, indeed, vaunt loudly of their Church, as if there was not another in the world; and then, as if the matter were ended, they make out that all are schismatics who withdraw from obedience to that Church which they thus depict, that all are heretics who presume to whisper against its doctrine.¹

Rome, not the Reformers, was guilty of schism — as Calvin understood correctly. Schism is not caused by people leaving the church; *it is caused by the church leaving Christ*. When the church forsakes Christ and promotes false teaching and doctrine, then we have no alternative but to leave. If I must choose between being part of a dying branch or the true and living vine, the choice is clear.

False doctrine is the source of all schism. When we allow false and unbiblical beliefs to invade the church, we are no longer abiding in Christ. When we exchange Biblical standards of sexuality for the worldly values of our culture, we are no longer abiding in Christ. The result, Jesus warns, is decay and destruction. It doesn't matter if the branch has a long and illustrious history: it is destined for burning.

Usually, when we talk about someone “leaving” the church, we mean that they transferred their membership from one place to another. However, this is a false and worldly definition. It is those who abandon their faith for various forms of idolatry and immorality who leave the church and are apostate. This was true in the early church, and it is still true today:

“They went out from us but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.” (1 John 2:19).

What John is describing is not just a physical or institutional division, but a spiritual division as the Gnostic teachers embraced anti-Christian teaching, disobedience, and immorality.

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When Tertullian was battling against heretical teachers in the 3rd century A.D., he did not issue an appeal for unity or tolerance. Instead, Tertullian blasted those who “perverted” the Scriptures and abandoned the apostolic faith. In his *Prescription Against Heretics*, Tertullian repudiates these false teachers:

Who are you? When and whence did you come? You are none of mine, what have you to do with that which is mine? Indeed, Marcion, by what right do you hew my wood? By whose permission, Valentinus, are you diverting the streams of my fountain? By what power, Apelles, are you removing my landmarks? This is my property. I have long possessed it; I possessed it before you. I hold sure title-deeds from the original owners themselves, to whom the estate belonged. I am the heir to the apostles.

To our modern ears, these words may seem harsh or intolerant, but Tertullian was defending the true church against imposters and contending “... *for the faith which was once for all delivered to the saints*” (Jude 3).

There are some who argue that we should never leave a church for any reason — not even heresy, corruption, or immorality. Institutional loyalty is valued above all else. If that is true, then the Reformation was a grave mistake and we should swim across the Tiber and return to Rome. If schism was simply a matter of leaving a denomination, then many of us in the Evangelical Presbyterian Church are schismatics because we came here from other denominations.

Sixteen years ago, I decided to leave the Presbyterian Church (USA) in which I was born, baptized, and raised. At the time, people questioned my love and loyalty to the denomination. “How can you walk away?” they asked. In response, I explained, “I’m not the one who is walking away; it is the PC(USA) that has departed from Christ.”

As the PC(USA) embraced the LGBTQ agenda, it declined dramatically. Since 1986, membership has dwindled by 62 percent — from 3.1 million to about 1 million. Currently, the denomination is losing 50,000 members annually. Of course, none of this is surprising. When branches depart from the vine they do not flourish, they wither and die.

Many of us who left the PC(USA) to join the Evangelical Presbyterian Church are now facing a similar dilemma. In June, the General Assembly voted to approve a pastoral letter that opens the door to ordain celibate homosexuals. Once again, we must choose between remaining in Christ or remaining part of the branch.

Schism is painful to endure but it is necessary, and should not alarm us. In every age, God is sifting and winnowing His flock. This requires pruning and separation. New branches spring up

while unfaithful branches die and disappear. Through it all, God purifies and preserves His true church. In the words of the Westminster Confession:

The purest churches under heaven are subject both to mixture and error, and some have so degenerated as to become no church of Christ but synagogues of Satan. Nevertheless, there shall be always a church on earth to worship God according to His will.²

¹ John Calvin, *Institutes*, Book 4:2:1-2 “Comparison Between the False Church and the True.”

² Westminster Confession 25:5.

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Stay and Contend for the Faith

*By John Carpenter
TE, Pacific Northwest Presbytery*

*Beloved, although I was very eager to write to you about our common salvation,
I found it necessary to write appealing to you to contend for the faith
that was once for all delivered to the saints.
Jude 1:3*

Many of us left the 46th General Assembly discouraged by the votes that allow for those experiencing ongoing SSA to be in ordained positions. I know many of you feel that the clock has run out, the game is over, and we have suffered a difficult defeat.

Perhaps you feel we gave it our best effort, and now it is time to shake the dust from our feet and move on. You may be battle-weary and reluctant to invest any more time and energy in this fight. You may even believe that continuing the struggle is futile and that our efforts would be better spent building something new or seeking another denomination.

I understand those sentiments. Yet I see our current situation differently.

Rather than viewing this as the end of the game, I see it as halftime — or perhaps the beginning of the fourth quarter. We have taken some hard hits, and the scoreboard is not in our favor. But this is not the time to leave the field. Instead, it is time to regroup, reassess, and return with renewed resolve. Or to mix metaphors, we may have lost a battle, but we have not yet lost the war.

I spent more than 22 years in the PC(USA) seeking to help turn the “mother ship” back toward a Biblical course. We won many significant battles along the way. Yet there came a point when it was clear that the denomination had fundamentally changed. For me, that moment came in 2011 when the Book of Order was amended to permit the ordination of practicing homosexuals. At that point, it was time to abandon ship.

However, I feel the EPC is not completely off course as the PC(USA) was/is. There remains much in the EPC that is on course and much for which we should be grateful. We have been engaged in this particular struggle for only two years. And at this General Assembly, 43 percent voted against the AIC amendment to the Pastoral Letter. That is not an insignificant minority, nor is it a decisive defeat. Our work is not finished. New overtures can be presented. Minds can be persuaded. A course correction can still be made.

Most importantly, I believe that leaving now risks abandoning the wider flock to the culture. While each of us is responsible for shepherding our own congregation, we also have an

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opportunity — and I believe a responsibility — to help protect the broader flock within the EPC. If those committed to the historic Biblical position depart now, we risk accelerating the denomination's further decline by surrendering our votes, our influence, and our witness.

I still believe there is an opportunity to help turn the mother ship back on course. Though we may be battle-weary, I do not believe this is the time to give up or leave the sheep unprotected.

“Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.” (1 John 4:4)

Please know that I don't see this as a battle against those who voted in favor of the AIC amendments. I see this as a struggle against the influence of a culture that has brought these issues to our doorstep — and against which the church must remain faithful to the truth entrusted to her. Our disagreement is serious, but those with whom we disagree are not the enemy. I love these brothers and sisters in Christ, and I grieve the division this has brought.

My plea is that we remain together through the next General Assembly. We can continue building “lifeboats” if necessary, while also continuing the work of course correction. Sessions that believe dismissal may ultimately become necessary can communicate that intention to their presbyteries while postponing congregational meetings and final votes on dismissal.

In the meantime, let us continue faithfully serving our congregations. Let us work together, strengthen our networks, engage the Office of the General Assembly and the National Leadership Team, and pray earnestly that God would grant wisdom, repentance where needed, and renewal within the EPC.

I am not asking anyone to abandon plans they believe may ultimately be necessary. I am simply asking that, for a little while longer, we continue to fulfill the vows we have taken — to labor for the peace, purity, and unity of the EPC.

If, after the next General Assembly, God makes it clear that it is time to leave the EPC and move on to another work, then we can do so knowing we stayed faithful to our calling until every reasonable opportunity had been exhausted. We can depart with a clear conscience, knowing we did not leave the field prematurely or abandon the flock while there was still meaningful work to be done.

May God bless you, guide you, and bring you peace.

*“What, then, shall we say in response to these things?
If God is for us, who can be against us?”*

Romans 8:31

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*“The Lord is with me; I will not be afraid.
What can mere mortals do to me?”*

Psalm 118:6

*“So do not fear, for I am with you; do not be dismayed, for I am your God.
I will strengthen you and help you;
I will uphold you with my righteous right hand.”*

Isaiah 41:10

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Does the Book of Government Amendment Make Any Difference?

*By Yvonne Chapman
RE, Central South Presbytery*

In coming months, EPC Presbyteries will vote on a proposed amendment to the constitution (BoG 9-3) regarding standards for ordination.¹ Whether it is defeated or not, the amendment will do nothing to quell the controversy currently raging in the denomination.

The proposed amendment says nothing about the ordination of SSA (same-sex attracted) candidates, which is the main issue causing conflict. Even if the amendment is defeated, the 46th General Assembly also approved a revised Pastoral Letter on Human Sexuality that leaves open the door to ordination of celibate homosexuals.²

Although the Pastoral Letter lacks constitutional authority, it is intended as guidance for Sessions and Presbyteries.³ Specifically, the Pastoral Letter states:

“Courts may consider for ordination candidates whose ongoing experience of SSA is a corrupted sin nature unindulged, repented of, and mortified; a temptation not entered into, but rather fled; a weakness not embraced, but rather mourned as they rest upon the grace and strength of the Lord.”

In other words, candidates who are *still struggling* with homosexual desire (present tense) may be considered for ordination as long as they are repentant and not engaging in homosexual behavior. The Pastoral Letter offers a green light for ordaining celibate homosexuals, as long as they are resisting their sinful desires. In short, the language of the Pastoral Letter is permissive, not prohibitive.

The Pastoral Letter requires no vote by Presbyteries and is now an official document of the EPC. The vote on the proposed constitutional amendment will do nothing to change that, even if it is defeated. While not a constitutional document itself, the Pastoral Letter will surely influence the interpretation of any constitutional provisions regarding church officers.

In a press release issued immediately after the 46th General Assembly, the claim was made that the EPC had “strengthened” its ordination and sexual standards. And yet, the fact is that the General Assembly voted down an alternative ascending overture⁴ that would have prohibited the ordination of celibate homosexuals. The alternate overture would have required that Ruling and Teaching Elders, “... conform in heart, mind, and conduct to God’s design for human sexuality,” and would disqualify “those who profess, persist in, or identify with unnatural desires or affections, contrary to God’s created order and condemned by Scripture as against nature.”⁵

Clearly, the General Assembly rejected a proposed amendment that prohibited the ordination of celibate homosexuals in favor of language that is weak and ambiguous. In light of this vote, to claim that the EPC “strengthened” its ordination and sexual standards is disingenuous, at best.

Gay Ordination Issue Still Unresolved

Supporters of the BoG 9-3 amendment claim it is patterned after a similar provision approved by the Presbyterian Church in America (PCA) and is therefore a sufficient standard for ordination. However, the truth is that the PCA amendment has not resolved the controversy over gay ordination that raged for six years surrounding TE Greg Johnson, pastor of Memorial Presbyterian Church in St. Louis, Mo.

Johnson, who identifies as a celibate homosexual, eventually left the PCA following a series of disciplinary complaints filed against him. However, the controversy resurfaced again in April 2025 after the Missouri Presbytery of the PCA approved the ordination of another same-sex attracted man, prompting a complaint that is now pending before the Standing Judicial Commission of the PCA.

“The controversy over ordaining men who are tempted to Leviticus 18:22-breaking is far from over,” said PCA member Tom Hervey, writing in *The Aquila Report*. “And if you are in the Evangelical Presbyterian Church and thought that the PCA successfully resisted these things which have so much troubled your own denomination, and that is therefore the place to flee — well, now is your chance to be relieved of that mistaken notion. The PCA has already done what your denomination is about to do.”⁶

If the PCA amendment did not resolve the SSA controversy in that denomination, it is unlikely that the proposed amendment to G.9-3 will resolve our problems in the EPC. Instead of setting a clear standard, it is vague and permissive with enough wiggle room to allow for the ordination of celibate homosexuals.

Amendment Adds Nothing of Substance

Under the current G.9-3A, a church officer should be “above reproach, sound in the faith, wise in the things of God, and discreet in all things. Persons who fill this office should exhibit a lifestyle that is an example to all, both in and outside the Church.” The amendment to 9-3.A would add the following language:

Whether single or married, officers must conform to the biblical requirement of chastity and sexual purity (see Westminster Larger Catechism Q&A 138-139) in their descriptions of themselves, their convictions, character, and conduct.

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While sounding like an improvement to the conduct for church officers, this provision adds nothing but merely reiterates what is already contained in the Westminster Confession.

The amended provision in G.9-3.B states:

Officers in the Evangelical Presbyterian Church must be above reproach in their walk and Christlike in their character. While office bearers will see spiritual perfection only in glory, they will continue in this life to confess and to mortify remaining sins in light of God's work of progressive sanctification. Therefore, to be qualified for office, they must affirm the sinfulness of fallen desires, the reality and hope of progressive sanctification, and be committed to the pursuit of Spirit empowered victory over their sinful temptations, inclinations, and actions.

Currently, G.9-9 requires Ruling Elders to be “mature believers, led by the Holy Spirit, who exhibit a manner of life that conforms to the Biblical description of an officer in Christ’s Church,” citing in footnote 58, Numbers 11:16-17; Exodus 18:21; Romans 8:1-17; Romans 12; 1 Timothy 3:1-13; Titus 1:5-9; G.9-3; and G.9-4.

Among other qualifications, all officers in the church “should be mature in the faith, should be people of wisdom and discretion, and should have adequate training to equip them for their calling. Elders, especially those called to the office of Teaching Elder, should have an aptitude for teaching.” G.9-4.

G.9-7 provides “According to Scripture, those who bear the office of Teaching Elder should be mature believers, led by the Holy Spirit, who exhibit a manner of life that conforms to the Biblical description of an officer in Christ’s Church.”

The candidate for Teaching Elder is subjected to public examination before ordination, required to narrate his or her experience of conversion to Christianity and life as a Christian, in addition to a theological examination. (See Chapters 11 and 12 of the Book of Government). Properly executed, these examinations explore the candidate’s mortification of sin and experience of sanctification. Again, the amendments to G.9-3 add nothing to the standards that already exist.

What the G.9-3 amendments fail to address is the ordination of homosexuals, celibate or not, who have an ongoing experience of homosexual attraction. On this issue, the amendment is strangely silent. In short, the proposed amendment adds nothing of substance and does nothing to remedy the one issue that is dividing the EPC. In the words of the Prophet Jeremiah:

“They dress the wound of my people as though it were not serious. Peace, peace, they say, when there is no peace. Are they ashamed of their loathsome conduct? No, they have no shame at all; they do not even know how to blush.” (Jeremiah 6:14-15).

Vote by Presbyteries Makes No Difference

In his February 2026 Plumb Line article, “New Ad Interim Committee BoG Amendment Insufficient,” RTS Professor Emeritus Don Fortson explained how same-sex attraction is sinful, unnatural, and disqualifying for those seeking ordination to church office.⁷ Fortson based his argument on the Bible and the Westminster Larger Catechism:

The AIC amendment states that church officers “*must affirm the sinfulness of fallen desires.*” This language, while Biblical, is insufficient to meet the question at hand ... This statement allows room for a SSA person to acknowledge same-sex desires are rooted in the Fall, while simultaneously denying SSA itself is sin ... Evil desires within the human heart can’t be blamed on God, nor are they morally neutral. They are sin. Same-sex temptations, desires, lusts, and acts are all sin according to Scripture. Experiencing ongoing SSA is a sign of sin and a lack of sanctification. The Westminster Larger Catechism Q. 139 states that “sodomy and *all unnatural desires*” are forbidden by the seventh commandment. The Biblical proof texts for “all unnatural desires” are Romans 1:24, 1:26-27, and Leviticus 20:15-16. If one has continuing SSA experience, he is not mature in sanctification but needs repentance, pastoral care, and discipleship. It would be irresponsible to place such a person in church office — it would not be safe for his soul nor the souls of those to whom he would minister. (Emphasis in original).

Voting either for or against these amendments will not bring about reform of Biblical standards for ordination within the EPC. Even if defeated, it will not change the damage done by the Pastoral Letter. Nevertheless, it is important that elders vote down the proposed constitutional amendment in their Presbyteries. Defeating this amendment would at least send a message of disapproval with this sorry process that is causing many churches to seek dismissal from the EPC.

The Process for a Constitutional Amendment

As elders prepare to vote on the G.9-3 amendment in their Presbyteries, we offer the following guidance to explain the voting process:

- Following approval by the 46th General Assembly, the recommended change is sent to the Presbyteries (as a Descending Overture).
- An amendment requires approval by three-fourths of the Presbyteries. Since the EPC currently has 16 Presbyteries, 12 must vote to approve the amendment. A vote to disapprove by 5 presbyteries⁸ or the failure of 12 presbyteries to vote to approve will cause its failure.
- If 12 Presbyteries vote to approve the Descending Overture, the measure is sent to the subsequent General Assembly for ratification.

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- If an insufficient number of Presbyteries have voted on the measure by the convening of the subsequent GA, they shall be urged to vote. If, by the second subsequent GA, an insufficient number of Presbyteries voted to approve the amendment, it shall fail.

For a full exposition of the procedure to amend the constitution, see G.23-1 (page 60).⁹

¹ See <https://epconnect.org/wp-content/uploads/Files/2-What-We-Do/2-General-Assembly-Meeting/2026/CommitteeReportAttachments/37-46-28-SSA-Recommendation-BOG-9-3-zb-6-5-2026.pdf>

² See <https://epconnect.org/wp-content/uploads/Files/2-What-We-Do/2-General-Assembly-Meeting/2026/IndividualPagesMattersReceivedReferred/36-46-27-SSA-Recommendation-Pastoral-Letter-Edits-Comparisson-zb2-6-4-2026.pdf>

³ See definition of the term “Pastoral Letter” adopted by the 17th General Assembly, [Minutes 17-30](#).

⁴ See <https://epconnect.org/wp-content/uploads/Files/2-What-We-Do/2-General-Assembly-Meeting/2026/Ascending-Overtures/PNW-Overture-to-the-46th-GA.pdf>

⁵ Not everyone is aware that the ascending overtures from the five presbyteries which sought to disqualify from ordination homosexuals — even those who claim celibacy — were proposed before the final AIC recommendations were released and well before the AIC proposed amendments to G.9-3. For further analysis of these overtures, see [Five Overtures Ruled Unconstitutional: An Appraisal of the PJC Report on Overtures to Amend G.9-3A](#).

⁶ See <https://theaquilareport.com/enter-round-two-some-remarks-concerning-missouri-presbyterys-ordination-of-a-man-tempted-to-break-leviticus-1822/>

⁷ See <https://presbyterianplumbline.org/new-ad-interim-committee-bog-amendment-insufficient/>

⁸ Some express the hope that a strategy for Ruling Elders who opposed the AIC recommendations can constitute a majority at presbytery to vote against the amendment under the provision in G.19-2A4b for Disparity Corrections. The method for correcting “a disproportionate ratio of Teaching Elders to Ruling Elders” is “the Presbytery shall move to correct the ratio by assigning to member churches on a *yearly alphabetical rotational basis* the right to elect additional Ruling Elder Commissioners to the Presbytery.”

⁹ See <https://epconnect.org/wp-content/uploads/2025-2026-Book-of-Order-Online-Version-3.pdf>

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One Year Later: Former EPC Pastor Describes Transition to PCA

*By Joseph Yerger
TE, Ohio Presbytery (PCA)*

Ed. Note: The views expressed in this article are those of the author and do not necessarily reflect the opinion of the Plumb Line Editorial Board.

As churches in the EPC consider their future, I would like to offer my own perspective as one who left a year ago to join the PCA. I hope that by sharing my experience it will help to guide and inform others who might be facing a similar transition.

Although the decision to leave the EPC was relatively easy, deciding where to go was much less so. Our congregation was established in 1815, and its history can be traced through the old PCUSA (the “Northern Church”) to the merger with the UPCNA in 1958 (the “United Presbyterian Church”), to reunification and the creation of the modern PC(USA) in 1983. However, because of its changing cultural perspectives regarding homosexuality, we left the PC(USA) and joined the EPC in the mid-2010s.

Meanwhile, we had been an egalitarian congregation for decades. Over time, some began to realize that we were only egalitarian as a congregation by necessity (due to a lack of qualified, capable, and willing men to serve as officers) rather than firm conviction. When the question of homosexual ordination began to plague the EPC, we knew that we did not want to go through this story again because we know how it ends — so we left, and then we began our search for where to go.

Like good Presbyterians, we created a Search Committee. We chose two Ruling Elders, two women and another member-at-large (male) to consider our options and make a final recommendation to the congregation. They considered 10 options: six Presbyterian denominations,¹ three Reformed (but not Presbyterian) denominations,² and independence. Each option was evaluated according to a consistent set of questions:

Doctrinal Positions

- Confessional?
 - Which? The Westminster Standards or the Three Forms of Unity or The Second London Baptist?
 - Subscription? Must clergy subscribe (affirm) the standard entirely or are they able to take exceptions (scruples)?
- Denominational Statement of Faith or “Essentials”?
- Published Social Positions
- Position on the ordination of women

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- Position on the ordination of homosexuals
- Position on gender and sexuality
- Position on “Christian Nationalism” and “Theonomy” (the regulations of Scripture taking priority over those of the wider culture and society; forceful imposition of Christian morality and ethics on culture)
- What are the requirements for ordination?
- What Missions do they support as a denomination?
- Any preferred eschatological position? (favoring pre-Mil Dispensationalism, post-Mil Reconstructionism, position not considered essential?)
 - The most important things are that they affirm: bodily resurrection of all the dead, the physical return of Jesus Christ, a time of judgment, and “God Wins.” The “Hows” of getting through there are less important than the fact that we will get through there.
- Any preferred position on Creation?
- How is evangelism defined and prioritized?

Authority

- What authority does the denomination have over the local church?
- What authority does the local church have upon the denomination?
- How quick do/can changes be made to/in the denomination?
- How long (# of pages) is its Polity? (more/less; structure/flexibility)
- How involved is the denomination with the local church?
- What other denominations and organizations do they have relationships with (fraternal relations between denominations, membership in other organizations)?

Property ownership

- Does each individual church own their property or is it owned by the denomination (trust clause; held in trust)?

Membership

- Is the denomination growing or shrinking (overall membership and number of congregations)?
 - Why?
- Are there any “celebrity pastors” or well-known teachers/preachers/authors within the denomination?
 - Who?
 - Denominational Publications?
 - School/Seminary affiliations?
- Requirements for congregational membership?
- General expectation of members?

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As attractive as being independent initially sounds, they quickly reaffirmed the importance of church connectivity and relationships to the broad work of ministry. They also recognized that being independent would have a negative long-term effect in being able to attract a future pastor, since there would be no network to help advertise or to vet candidates. They also realized that future pastors might not be attracted to an independent congregation because of that lack of relational connectivity or the security found in having Presbytery membership. Meanwhile, the three Reformed denominations were quickly dismissed because the committee agreed that, as a congregation, we really were “Presbyterian Christians”³ and not merely “Reformed.”

At that point, we were able to rank the six Presbyterian options according to their specific distinctives and peculiarities. Vanguard was too small a denomination and too doctrinally restrictive, requiring the affirmation of “Six, 24-hour day Creation” as the key test of orthodoxy.⁴ Similarly, the RPCNA was too small. It was also too regional, although it was geographically close to us. Another negative against them was their “exclusive psalmody” and lack of musical instrumentation. Our congregation highly values the divine beauty and majesty that may be found in the diverse varieties of sacred music.

Despite being larger, the ARP also was too regional. Like Vanguard, the OPC seemed too doctrinally and culturally restrictive, more because of their orthopraxy than their Westminsterian orthodoxy. Furthermore, both the OPC and the ARP retain a form of “trust clause” within their polity⁵ and this, following our experience with the PC(USA), was an absolute “deal-breaker.” The final challenge was choosing between ECO and the PCA. The decision between these two denominations came down to two determining points: Having now exited two denominations on account of their (perceived) liberal or progressive drift, we should not choose to go further “leftward” on the denominational spectrum. As one of the committee members (a self-avowed, convicted egalitarian) observed when making the ultimate recommendation to the congregation, almost every denomination that has engaged in the ordination of women elders has eventually supported, encouraged, and endorsed the ordination of homosexuals.⁶

After considering all these options, the PCA was honestly our only viable choice. At the time, we had two women serving on/with Session; one of whom had been our Clerk of Session for decades. Yet, both women agreed that Biblical faithfulness and fidelity in the realm of sexuality (opposing the affirmation of homosexuality or homosexual officers, even if celibate) was more important than women’s ordination. So, they willingly resigned once the recommendation to petition the PCA for reception was made. Nevertheless, the congregation was not unanimous on this vote.

When we held our congregational meeting to hear, discuss, and decide on the recommendation, we had some members argue for the validity and necessity of women’s ordination. When we voted, they voted with their conscience and graciously accepted the result, agreeing that the will (and good) of the body is more important than their personal preferences. After we were received into the PCA, we did not lose any of our members over this issue. Therefore, since the

congregation made its decision we have continued to remain united.

After the EPC

Our congregation left the EPC in November 2024. Our Denominational Search Committee spent three months evaluating 10 different options. But after several members of the committee had attended a local PCA Presbytery meeting, they agreed that this was the only reasonable choice for our congregation.

We petitioned the Presbytery for membership. Both I (as Teaching Elder) and our Ruling Elders were examined by the Presbytery (our Ruling Elders were examined by the Presbytery Candidates & Credentials committee acting as a Commission of Presbytery) as to our knowledge of Scripture, our understanding of Theology and Church History (including the history of the PCA), and our own particular views about assorted “hot button” topics. In May 2025 we were received as a congregation of the PCA and in June 2025 I attended my first PCA General Assembly.

1. The *first* significant difference that we have experienced is the culture of *earnest prayer* within the PCA.

Although the EPC considers itself a “praying denomination,” the character and quality of prayer in our new denomination is vastly different. Prayer is offered at the beginning and end of every report, Presbytery action, or activity and they do not feel *pro forma* or like someone is merely “going through the motions.” These prayers are not “empty words” nor “religious puffery,” neither do they seek to recreate *The Valley of Vision*. Every prayer is offered with reverence and the confidence that it is heard, and with the hopeful desire that it would be found pleasing to the LORD.

During every Presbytery meeting we set aside a time for prayer requests and to pray for one another, our respective congregations, and their specific petitions. Each prayer is offered with the expectation that it is heard and that it shall be answered, as the LORD wills. Building off of this practice and example, our congregation has adopted the habit of establishing a rotation of prayer for each congregation in our Presbytery. Furthermore, during this year’s General Assembly, the ordinary docketed business was interrupted on at least three occasions by requests for urgent and intentionally specific prayer: on account of severe weather, a family tragedy, and medical concerns. Such things emphasize our belief that prayer matters and that prayer works.

2. The *second* difference concerns Elder participation in Presbytery.

Previously, we belonged to one of the largest (if not the largest by number of congregations) presbyteries in the EPC. Attending Presbytery was ordinarily a 3-hour drive each way. Power and influence were concentrated in a small percentage of the Presbytery and I will *charitably*

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suggest that this was principally because of their close and central proximity to one another. Across the Presbytery committees and leadership, Ruling Elder participation at the Presbytery level was minimal, with most Elders being selected from this same stable of congregations. While there was a stated desire for greater participation, there was little action towards encouraging that as a reality. Furthermore, between the travel time required and the minimal business of a substantial nature, there was little reason for Ruling Elders to want to become more engaged. Despite my regular participation and attendance, because of our lack of proximity (as well as my lack of “alignment” and “contrariness”) I was never recommended to serve at the Presbytery level.

However, now the central area of our Presbytery is only a 1.5 hour drive, with the furthest extreme (for us) being just over 2 hours away. We usually receive our Presbytery packet a week in advance (unlike our previous Presbytery where we were fortunate to have it 24 hours in advance) and we are expected to have read and become familiar with the material. Our reports are written, with the verbal report serving as a supplement and opportunity for questions and clarification. Business is conducted, while opinions and views are shared through vigorous debate as both discussion and disagreement are considered healthy. Meanwhile, both our Clerk of Session and I are already actively serving on significant Presbytery committees. Additionally, we have filled both of our Ruling Elder Commissioner spots for each Stated Presbytery Meeting.

3. A *third* difference has been the character of our worship as a Presbytery and at the General Assembly.

We gather together for a full worship service. We sing hymns and psalms. We offer prayers of confession and receive the assurance of our pardon. We hear the Scriptures read and preached by an ordained Elder and, whenever we have a ministerial candidate needing to preach, they also preach. Our time of worship is reverent and regulative, without innovation or novelty. When we gather together as a Church Court, worship is as much a part of our business as reports and motions.

Considered together, the difference found in these three experiences lead me to conclude that our Presbytery and, by extension, the PCA is *more* of an “ordinary means of grace” body than the EPC. Our practice evidences our earnest belief that God does work in the world through His Word, the sacraments, and by prayer. These are what we lead with in our ministry, then we can supplement them with the other gracious providences and wisdom that God has given to us: Ad Interim Committee studies, forms of research and social analysis, alternative means of presenting information, and so forth.

Lastly, when we joined the PCA, we felt the expectation that we should conform more closely to their norm. As a result, we have been very intentional about transforming ourselves into a PCA congregation. We are very grateful that they accepted us as we were and were very gracious in

helping us become more fully integrated and involved.

A Final Reminder

Since I have been speaking about our specific experiences with our Presbyteries, I know that the experience of other congregations with other Presbyteries will vary. However, I am confidently hopeful that they will not vary much or vary towards the negative.

Before joining the PCA, my Ruling Elders and I spent the prior year getting to know our Presbytery by regularly attending the Presbytery meetings as guests. We were able to begin building relationships with our fellow presbyters and sister congregations before we had the opportunity to begin active participation. I believe that this helped us get “ahead of the curve” with our engagement.

¹ The Presbyterian denominations considered were the Associate Reformed Presbyterian Church (ARP), the Presbyterian Church in America (PCA), Vanguard Presbyterian Church, the Orthodox Presbyterian Church (OPC), the Reformed Presbyterian Church of North America (RPCNA), and the Covenant Order of Evangelical Presbyterians (ECO).

² The Reformed denominations considered were the Christian Reformed Church in North America (CRCNA), the Conservative Congregational Christian Conference (CCCC; “4 Cs”), and the Communion of Reformed Evangelical Churches (CREC).

³ Presbyterian is meant as an adjective expressing adherence to the Westminster Standards and the general system of Presbyterian polity, not as an “identity.”

⁴ <https://vanguardpresbyterianchurch.com/commitments/>

⁵ https://opc.org/BCO/FG.html#Chapter_XXIX (Form of Government, Chapter XXXI.5); <https://arpchurch.org/wp-content/uploads/2025/03/FOG-Sept-2023.pdf> (Form of Government 3.12, 3.13)

⁶ The United Church of Christ, Presbyterian Church (USA), The Episcopal Church, the United Methodist Church.

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Exercising the Right to Withdraw

By James Rimmel

Moderator, 10th EPC General Assembly

The EPC Constitution recognizes nine rights reserved to the local church. These rights have been part of our EPC constitution from the very beginning, as the founders sought to avoid the problems and abuses experienced in other denominations.

One of the rights of local congregations is the right to seek dismissal. The relevant provision is found in G.6-7, which reads:

“The local church has the right to withdraw from the Evangelical Presbyterian Church with its property following the process described in G.5-10 and in accordance with applicable constitutional and civil law.”

This right to seek dismissal differs dramatically from the PC(USA), in which the denomination has an ecclesiastical claim on all church property. As a result, many congregations seeking dismissal were forced to pay an exit fee — amounting to thousands or even millions of dollars — in order to leave with their property. In some cases, dismissals were contested by the PC(USA), resulting in civil lawsuits.

By contrast, the EPC makes no denominational claim on church property. Congregations seeking dismissal from the EPC face a simple and straightforward process, outlined in the Book of Order G.5-10 and captioned, “*The dismissal of a local church to another body or to independence.*” The phrase, “another body,” is not limited to bodies with which the EPC has fraternal relations but should be read as “another Christian church body.”

When a local church is seeking dismissal, it is the duty of the Session to advise the Presbytery of the church’s “desire to be dismissed.” The Session is not required to provide any reason or rationale for seeking dismissal to the Presbytery, but simply to notify the Presbytery.

Once notified, the Presbytery is to “take no action to dismiss, dissolve, or divide the local church and its elders until all proceedings ... are fully completed.” This proviso is intended to allow the local church to proceed through the withdrawal process without untoward Presbytery interference or intervention.

Presbytery can, however, seek “reasonable means of access to the Session or church members to present its position.” Typically, Presbytery access to church members occurs during one or both of the two congregational meetings that are required by the withdrawal process.

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Although the Presbytery is prevented from taking action during the dismissal process, there are exceptions. Paragraph A of G.5-10 provides that the withdrawal process does not “prohibit the presbytery from taking action under the book of discipline on *matters unrelated to the dismissal*.” In other words, Teaching Elders are expected to fulfill the terms of their call and responsibilities under the EPC Constitution during the dismissal process and do nothing that might require church discipline.

At the first of two duly called meetings of the congregation (with at least two Sundays’ notice), representatives from the Presbytery are present and have privilege of the floor. Paragraph B of G.5-10 provides that “the motion to request dismissal shall be put, [properly seconded] and discussed.” No vote is to be taken at this first congregational meeting; instead, the meeting is to be recessed “for no less than three months and no more than six months, to a date determined at the [initial] meeting.” The primary purpose of the initial meeting is for the Session to place a withdrawal motion before the congregation, along with the rationale for seeking dismissal.

At the second congregational meeting, “the congregation shall reconvene, with representatives from the Presbytery present and having privilege of the floor, and the request to dismiss shall again be put to the congregation and the floor opened for debate” (Paragraph C of G.5-10). While a motion to table for a definite period at the initial meeting would appear to be simpler, G.5-10 requires a motion to be made and seconded at the reconvened meeting.

Once made and seconded, the request motion is open for discussion and vote. The vote is to be by written ballot, with a two-thirds majority required for passage. If the motion passes, G.5-10C succinctly states that “the Presbytery shall dismiss the congregation as requested with all of its property and assets.”

Finally, paragraph C of G.5-10 provides a procedure for local church members who do not wish to leave the EPC to request Presbytery to help them find “other [nearby] congregations of the Evangelical Presbyterian Church.”

Should the motion requesting dismissal fail, paragraph D of G.5-10 provides that “the process of dismissal (G.5-10) may not be repeated until at least 12 months have elapsed following the vote.”

As a final recordkeeping measure, each active member should be required to sign a membership roster before receiving a written ballot at the second, reconvened congregational meeting. Each local church requesting dismissal from the EPC should also consider obtaining local counsel regarding compliance with any nonprofit incorporation requirements arising from dismissal.

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A Moderator's Meanderings

By Gordon Miller
Moderator, 34th EPC General Assembly

“Meanderings” definition: Rambling or passing from one topic to another.

Note: The views and opinions expressed here are mine alone, and do not necessarily represent the views and opinions of the full Editorial Board of the Plumb Line.

Books You Might Enjoy (or should read anyway)

On Guard for Students: A Thinker's Guide to the Christian Faith
by William Lane Craig
David C. Cook, 2015.

Even if you're a fan of Van Til, a small dose of R.C. Sproul or William Lane Craig's evidentialism can make for interesting reading. While Sproul may be more palatable to most of us good Presbyterians, I have found Craig helpful, especially when talking to people whose understanding of apologetics is based more on bias or prejudice instead of clear thinking. No doubt many of us have had the experience of talking to such persons wishing we had a better response to their assertion that we are the ignorant ones. Craig tackles the hard questions about existence, God, suffering, etc. Not always an easy read, but then neither is Van Til.

. . .

Killing Jesus: A History
by Bill O'Reilly and Martin Dugard
St. Martin's Press, 2017 ed.

Having money left over on a Barnes and Noble gift card, I picked up this book on a lark. To my surprise it was a fun read, thoroughly enjoyable. Would it ever be an assigned reading in Dr. Fortson's history class at Reformed Theological Seminary? Not likely. It was nice to read a book where I did not feel the need to make notes, underline what I thought were important sections, or pay close attention as I read. After slogging through Craig, take a break and breeze through *Killing Jesus*.

Articles of Interest

“To the Presbyters and Members of the Evangelical Presbyterian Church: A Letter from a Member in the Presbyterian Church in America”
by Tom Hervey

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The Aquila Report — July 30, 2026

<https://theaquilareport.com/to-the-presbyters-and-members-of-the-evangelical-presbyterian-church-a-letter-from-a-member-in-the-presbyterian-church-in-america/>

Hervey pulls no punches in his criticism of Greg Johnson. From what Hervey believes to be Johnson's disturbing the peace of the PCA and the EPC, to Johnson's writings, and inappropriate use of church property, Hervey issues a stern warning to those who would choose to invite him in amongst the sheep.

. . .

"Uncivil Liberties"

by Alexander Riley

Touchstone: A Journal of Mere Christianity — July/August 2026

<https://www.touchstonemag.com/archives/article.php?id=39-04-017-v>

(The full article is unavailable online without a Touchstone subscription. Consider subscribing to Touchstone. You will not regret it.)

Ever wonder how we came to a place where a Supreme Court Justice cannot give us a definition of a woman, or how individual expression has supplanted agreed-upon morality and ethics as the foundation of our society? Beginning with the Puritans and a Calvinistic understanding of individualism rooted in a moral framework ruled by a theological understanding of what God requires of man, Riley brings us to the 21st century where "expressive individualism" now rules the day. Sexual, physical, and emotional experience untethered by earlier constraints allows people to be the architect and judge of everything about themselves, free from criticism from others according to Riley. He warns that absent revival it will only get worse. LGBTQ is not done adding letters. Artificial intelligence will offer new ways to self-identify, to create whatever experience one values. He concludes with the observation that the freedom to live apart from man's moral nature "is not the answer to their heart's true desire but rather the engine of its destruction." Sounds Biblical, doesn't it? (Subscribe to Touchstone, you'll thank me.)

Quotes

"You encourage what you tolerate." —Tom Landry.

. . .

"Love people and use things, because the opposite never works." —The Minimalists.

. . .

"It's a good thing for an uneducated man to read books of quotations." —Winston Churchill.

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Humor

The prospective father-in-law asked, “Young man, can you support a family?” The groom-to-be replied, “Well, no. I was just planning to support your daughter. The rest of you will have to fend for yourselves.”

• • •

We childproofed our home, but they are still getting in.

• • •

If you answer the phone with “Hello, you’re on the air!” most telemarketers will hang up.

Should I Stay or Should I Go

With apologies to The Clash, I know many of you may be deciding if you will stay in or leave the EPC. The Editors of the Plumb Line do not believe it is our job to urge you to leave or stay. Some have decided it is best to leave and have begun the process under our Book of Government. Others believe there is no reason to leave, the GA having adequately addressed the SSA issue. Some may wish to see what happens in the next year or so before deciding. Others wish to stay for the purpose of defeating the actions of the GA in their respective Presbyteries.

Whichever group you or your church falls in, the Plumb Line wants to hear from you. If you are leaving, we want to answer questions you may have about the process and put you in touch with other individuals or churches that are leaving. If you are satisfied with the actions taken at GA, we welcome your comments or suggestions. While we may have disagreed with the outcome at GA, we recognize you are in many instances good friends and colleagues, and in all instances brothers and sisters in Christ.

If you are in a holding pattern waiting to see how this all plays out, we hope to continue to provide you informative articles about the issues facing the EPC and news of important developments to God’s people. If you believe it is best to stay and continue the fight over the changes approved by the GA, we wish to be a resource to aid you in your efforts and to be able to put you in touch with others doing the same. In all cases we wish to represent what is best about being Presbyterian and Reformed, remembering that whatever place we are in, God reigns supreme and we all strive to be His humble servants.

Our prayer is that we all speak truth in love, in humility recognize we all fall short, and in all we do it be for the glory of God. We welcome your comments and urge you to contact us through our website or each edition of the Plumb Line so we can assist you or address your concerns.

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